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101 114 According to Mrs. Redbird, the name xaltcaðð'm is derived from xalyaðð'mhâg, "people with queer ways."[5] (A man who acts queerly is called pipaxalyaðð'mhâg). Less certainly she suggested at another time that kavĕltcaðð'm (see below) meant "western (or downriver) queer people." On the other hand Kroeber recorded the divisions of the Mohave as Mat-halyadhoma and Kavilyadhoma, northern and southern (up- and downstream) respectively. Similarly Forde recorded the names of two outlying settlements of the Yuma as kavĕltcaðum, "south (i.e., downriver) dwellers," and metvaltcaðum, "north dwellers." He writes, "The term altcaðum, according to my informants meant 'pushed out to a distance.' "[6] The etymologies are not incompatible.

101 The names Maricopa, and its antique form Cocomaricopa, have no meaning according to Mrs. Redbird and others, but are recognized only as "Spanish" names. One old man offered what I believe a folk-etymology: the Spaniards called them "mariposa" (butterfly), because they were in the habit of painting stripes on their faces and hair, which the Indians transposed to "maricopa." Opa, the name given by the Spanish writers of the eighteenth century to the people of Gila Bend, was not recognized. (It may be an abbreviation of the full name, as Supai is in common use for Havasupai, or it may be related to their town at Gila Bend in Spanish days, Upasoitac or Opasoitac.) The element coco—(koko—) has no meaning. Harrington translates Maricopa (Marĭkapa') "bean [114] people,"[7] but Mrs. Redbird, with whom this was discussed, said the form would not be maai'kapa but maai'kpipa. There is yet another possibility; that Maricopa is a Yuma designation for them. Font remarked (1775), "Among the 101 [Yuma] women I saw some men dressed like women, with whom they go about 838 regularly, never joining the men. The commander [Anza] called them *amaricados*, perhaps because the Yumas called effeminate men *maricas*."[8] While this is not the regular Yuma word for berdache (male transvestite, elxa'; female, kwe'rhame?[9] cf. Maricopa ll,ɛɪai' and kwĭnaxamĕ'), it may be an alternative or the jocular application of a name given the Maricopa.[10] The embattled Yuma and [648] Maricopa were in the habit of hurling insults at each other, styling their opponents women or berdaches. Their respective mountain champions were supposed to transform the opponents into berdaches. The word may thus be a Yuma designation for effeminate men in general. On the other hand, this is certainly not the Maricopa expression: an effeminate man, or one so mocked, would be called ell,ɛɪai'g, "girlish" (from macɛxai', "girl"). Maricopa informants did not recognize Font's words.

[5] Kroeber (*Handbook*, p. 759) translates Mohave halyadhompa, "odd" or "crooked."

[6] Kroeber, *Handbook*, p. 746; Forde, *Yuma Ethnography*, p. 102.

[7] Harrington, *Yuma Account of Origins*, p. 324.

[8] Bolton, *Anza's California Expeditions*, IV, 105.

[9] Forde, *Yuma Ethnography*, p. 157.

[10] *Amaricado* and *marica* are both good Spanish, meaning effeminate man, sodomite. The latter is known from at least the seventeenth century in the form *mariese*. According to the context *marica* is by a coincidence also the Yuma word and Anza was evidently indulging in a pun.

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787 learned, the person then smeared ashes over the man's lips, and, turning his back
[533] on him, struck him on the mouth, taking away the song. He told his daughters it was taken away because he talked too much. He was a notorious chatterer.

787 While it was decidedly advantageous for one to begin dream-
85/ ing while still a child, there was real danger in overdoing it, in dreaming too much. A boy or girl "who dreamed too much of any one thing" would suffer a change of sex. "They had, in fact, too much of this dreaming; that is why they changed their mode of life. The change was caused by some spirit." Transvestites were never shamans; although they had been given the power
[838] to cure and sing, they had been given too much. The other spirits might interfere, taking the boy and changing him into a woman. Sex changed at puberty, "about the time the voice
[881] changed."

On the other hand, the same informant ascribed the trans-
787 formation to a dream of a specific type. It was believed the
823 Sierra Estrella had a berdache living inside, hence the name of
838 the mountain, 'vial,xa", "berdache mountain." "Any man who dreams of this will become a berdache." Another mountain at Yuma, called by the same name, also had the power to transform men. "As one sees them in dreams, the two mountains are young girls." The Sierra Estrella invited the mountain at Yuma to play games. If the Yuma mountain, e.g., lost, then the Yuma lost a man; he became a berdache. ("But to us as we now look at it, we would never think it could do this.")

The signs of transformation came early in childhood; which corroborates the statements that all courses of dreaming began at that time.

838 When a boy begins to toddle, they would not think of letting him run around
[868] without bow and arrow, nor a little girl without a basket to use like her mother. But if the boy was going to become a berdache (ll,axai': cf. cll,axai'g, "girlish," mactaxai, "girl"), he threw away his bow and took a basket or continually used a metate. Older people would comment, "He is going to turn out to be a berdache"; by his actions, they knew he would change sex.

If they did not wish to embarrass transvestites by calling them ll,axai', the word yfaa'a'n, "barren man or woman," was used.

588 Such transformations were rare. Kutos remembered but one berdache in his
838 day and another in the previous generation, with not more than one transformed woman at a time. Berdaches behaved like women; gathering mesquite, etc. They always went about with women, not with men. They married men and had

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no children of their own. Men approved, "treated them like girls," but the women were uneasy of them. Women who passed for men (kwɪaaɣamĕ', which cannot be etymologized) dressed like men and married women. There was no ceremony at the transformation as among the Mohave.

Since all success depended on dreaming, it must have been frequent in adult life. In fact, the evidence is that the interpretation of dreams was a relatively common topic for discussion among friends. For instance, a significant dream came to a man or woman before they had intercourse; by it they knew whether they would have children. A man might dream that he was gathering little birds or puppies, dream that he was fond of them; that was a sign that he would have children. A woman might equally have such a dream. The dream did not give power to conceive: it was merely a forecast. Only in this sense, said informants, could it be said that a man knew the woman would conceive before she did.[3] Or on telling a dream, someone would interpret it: "That is a sign that you are not going to have a child." This type of dreaming had no special designation.

Similarly a man who had dreamed of marching up to fierce animals, who suddenly became quiet, could in the same manner march up to and kill a foeman.

Beside spontaneous dreaming, there was the possibility of inducing dreams which would yield occult power by taking jimsonweed. While under its influence, a man dreamed that the birds sang to him and told what he should do. Some days later he began to sing, having gotten power to cure. Such a person would not live long, they believed. For other persons the reactions to the narcotic were interpreted differently: their actions while under its influence foretold their future. If a man "was interested in fishing," he might jump into the river fully-clad,

[3] Of the Yuma, Forde writes: "Actual conception is known to the man before it is to the woman. . . . . To him, it is believed, comes the power to create the child. Conception can only occur when the man has received this power of which he should normally dream beforehand. Without this sense of spiritual exaltation intercourse cannot be fruitful, and he is immediately aware if he has achieved impregnation. The woman, for her part, can also resist conception by merely refusing to desire a child" (*Yuma Ethnography*, p. 158; cf. p. 159). Perhaps; but I suggest that his informant meant no more than the Maricopa forecast.